

autres articles consacrés à la vie religieuse, certains sont devenus des classiques comme *Les Appelants contre la bulle Unigenitus d'après Gabriel-Nicolas Nivelle* ou *Une déchristianisation provinciale au XVIII<sup>e</sup> siècle: le diocèse d'Auxerre*. Le spécialiste des réguliers a aussi contribué de manière significative à la connaissance de l'histoire diocésaine (cinq articles) et l'on trouvera ici son projet d'enquête sur les insinuations diocésaines, texte programmatique incontournable pour qui étudie la question des bénéfices, centrale dans l'Église gallicane. Bernard HOURS

*Predicazione, eserciti e violenza nell'Europa delle guerre di religione (1560-1715)*. A cura di Gianclaudio CIVALE. (Collana della società di studi valdesi, 34). Torino, Claudiana Editrice, 2014. 24 × 17 cm, 373 p. €35. ISBN 978-88-7016-998-0.

Despite the fact that this volume comes with an Italian title, G. C. brings together French, Spanish, and Italian texts from a variety of scholars across Europe. Together, the book takes a refreshing look at the relationship between preaching and violence during the religious wars of the second half of the 16<sup>th</sup>-century and the first half of the 17<sup>th</sup>-century. Most chapters specifically examine the relationship between faith and violence in the context of 'armies' (used as an umbrella term for both official and unofficial voluntary troops raised for religious battle). The remaining contributions focus more specifically on the Inquisition and the Counter-Reformation, probably a result of the expertise of the editor—a specialist regarding Inquisitorial activities on the Italian peninsula. As this volume represents the outcome of a meeting of the *Società di studi Valdesi*, most of the works in it naturally focus on the Waldensian and Reformed faith, though Catholicism in the Mediterranean World is covered as well. This review will reorganize the essays by theme, instead of following the volume's established chronological order.

Philip BENEDICT opens the publication with a fascinating essay on the relationship between religion and violence in the Reformed tradition, showing how much it was dependent on the medieval notion of a 'just war,' while updating this theology with contemporary experiences from the German, French and Scottish religious troubles. Nathalie SZCZECI seconds Benedict's thesis by stressing how Calvin moulded his stance on the use of arms based on concurrent political and religious developments in France, by which he encouraged their use in some situations, while preventing it in others. In the same vein, Dino CARPANETTO stresses that texts related to the prophetic tradition from both before and after the Revocation of the Edict of Nantes in 1685 frequently deliberated on the reasons for (or against) taking up arms. Two additional essays on war and violence focus more on specific events than on general ideas. Philip CHA-REYRE, for example, brings the story of a considerable group of Huguenot pastors that decided to take up arms during the troublesome wars of Rohan (1622–1629). Marie-Clarté LAGRÉE's description of reformed pastors preaching and fighting during the famous siege of La Rochelle (1627–1628) further reinforces this relationship between religion and violence.

Focusing specifically on the Waldensians, Cornel ZWIERLEIN underlines that their presence in Piedmont (and beyond) was an important

factor in creating confessional alliances across borders. Interestingly, he includes an appendix that contains a series of edited documents from the Stuttgart archive that relates how frequently the Waldensians relied on Calvinist leaders for care and support. Also Gianclaudio CIVALE, the volume's editor, discusses the militancy of the Waldensians in their rebellion against Emmanuel Philibert of Savoy.

Turning towards the Catholic Mediterranean, José Martínez MILLÁN and Esther JIMÉNEZ PABLO argue for the importance of the Spanish Monarchy's reflections on the ideology behind a 'just war.' They both underline the crucial function of the *aumônier général*, a post-Tridentine institution within the Spanish army created to care for the salvation of the souls of soldiers. Vincenzo LAVENIA reinforces this image of a Catholic preoccupation with the afterlife of the soldier based on a careful analysis of treatises and texts from the Italian and Spanish tradition. Finally, Michela CATTO studies the changes in the attitude of Gaspare Ricciullo del Fosso (1496–1592), a *spirituale* who ended his career by staunchly implementing the doctrines decided upon at the Council of Trent. This is an interesting group of essays, although their scope and aim are quite divergent. The volume forms a good complement to a special 2012 issue of *Past and Present* regarding religious violence in early modern France, a study which recent events has made more relevant than ever before. Violet SOEN

LUC DUERLOO. *Dynasty and Piety. Archduke Albert (1598–1621) and Habsburg Political Culture in an Age of Religious Wars*. Farnham, Ashgate, 2012. 24 × 16 cm, xvii-592 p., 14 ill. nb. GBP 90. ISBN 978-0-7546-6904-3.

L. D.'s latest book is a fascinating and detailed biography of Archduke Albert of Austria, the youngest son of Emperor Maximilian II and, through his maternal line, the nephew of King Philip II of Spain. Though born as an Austrian archduke, Albert was raised at the Spanish court, which showed his dynastic calling from childhood onwards. He had begun a splendid career in the church by the age of eighteen, as he was both the archbishop of Toledo and a Cardinal. Furthermore, he had also started to participate in state affairs, serving as the governor-general of the Netherlands by 1596. Dynastic motives, however, forced Albert down another career path, as Philip II offered him his daughter, Isabel's, hand in marriage in 1598, and included the Low Countries as her dowry. The couple henceforth resided in the Coudenberg palace of Brussels, where they maintained a splendid court to rule over the ten provinces still under Habsburg control after the Revolt (these are collectively known as either the 'Spanish' or the 'Southern' Netherlands or Low Countries). Thus, until his death in 1621, Albert of Austria attempted to lead the Habsburg Netherlands during an era defined by rapidly changing conditions of war and peace against the 'rebellious' Dutch Republic, while he also became a crucial actor of Habsburg diplomacy for both the Spanish and the Austrian branch of the dynasty. Albert's role as a diplomat leads to the most important argument of L. D.'s book, as he demonstrates how 17<sup>th</sup>-century international politics relied upon both a complex web of dynastic motives and diplomatic know-how, as well as an ability to cope with contingent